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Selected Articles.

From Arthur's Home Gazette.

THE MORMONS,

—OR— Latter-day Saints.

The origin, rapid development, and present prosperity of this religious sect, is one of the most remarkable and instructive historical events of the present century.—That Joseph Smith, a native of Vermont, an obscure individual, without money, education or respectability, should, under the influence of an overwhelming religious enthusiasm, successfully induce a belief in his immediate inspiration in the minds of hundreds of thousands of people, and cause a book entitled the "Book of Mormon," to be conscientiously received by them as of equal authority with the Scriptures, and a continuation of the sacred revelations of Heaven, that, in twenty years' time the disciples of Joseph Smith should have increased from six to 50,000, should have founded a State in the distant wilderness, and compelled the government of the United States practically to recognize them as an independent people with the right of self-government; that the emissaries of this religious sect should now be preaching its doctrines with success, in the most enlightened nations in Europe, and in pagan countries, and that converts should be continually flocking to the Mormon settlement, in the valley of the Great Salt Lake, from all parts of the earth; these are facts worthy the researches of the philosopher, the consideration of statesmen, and the pen of the historian. Such a revelation of the superstition and folly of humanity in modern times, throws a bright light on similar events which have occurred in former epochs of the world's history, the revelation and Koran of Mahomet, &c.

The following is the account given by Lieutenant Gunnison, from whose interesting book just published by Lippincott, Grambo & Co., the facts set forth in this article are obtained, of the origin of the Mormon sect:

"The founder of the Mormon sect was Joseph Smith, a native of Vermont, who emigrated when quite young in his father's family to Western New York. According to his autobiography, published in a series of letters, he was of a religious turn of mind, and when seventeen years of age, became greatly interested in the 'revivals of religion,' often occurring among the 'denominations' in that section of country. In one of these times his feelings were so powerfully wrought upon that he gave himself up to continued prayer for some days—and meditating still at night, he lay length across while all the family were hushed in sleep, and poured forth his soul 'agonizing' to have made known to him the truth, among the conflicting opinions he heard by the various sects. His apartment became suddenly illuminated, and an angel came suddenly and conversed familiarly with him, and instructed him in the way of righteousness. He was informed also that there was no reforming him

the earth. The doctrine taught on this point is, that the church which was once established, had fallen under the rule given by the prophet, and had "changed the ordinances," "broken the everlasting covenant," and "corrupted the faith;" for which cause it was removed from earth—or, in their figurative expression, "the man child was caught up into heaven," which means that the priesthood was taken away fifteen hundred years ago. And Joseph was told that his prayers were heard and registered in the books on high, and that, being dearly beloved of the Lord, he should be commissioned a priest after the order of Melchisedek, and restore that line among men, organizing a church of faithful persons, to receive the Lord in the Millennium, which time should be hastened according to their degree of *mighty faith*, for he was determined "to cut the work short in righteousness." In after visits he was further instructed that "truth should spring out of the earth"—(Ps.)—and that, accordingly, he should be conducted to the hill Cumorah, in Palmyra, New York, and receive from out the ground holy and prophetic records concerning a family of Jews that emigrated from Jerusalem in the time of Zedekiah, and were miraculously led to America, across the Eastern ocean.

"On being guided to the spot, he found a square stone box, eight inches high, covered with a slab, cemented upon it, and made repeated trials to open it. He was struck back by an invisible blow, and informed, in answer to his earnest prayer, that the want of success was owing to his listening to the suggestions of Satan, who had walked at his elbow on the way, and had made him resolve to make use of the golden plates on which the records were engraved, as well as the contents when published, to advance his temporal fortunes. This was sin—to think he should become famous, was unholiness; that he should be rich and powerful thereby, was avarice.

"But, on sincere repentance and submission, four years after, the contents of the box were shown to him, the angel opening it, which consisted of the 'Sword of Laban,' brought from Jerusalem, a breastplate and two stones, 'bright and shining,' and golden plates engraved with characters, and united at the backs by rings. A portion of the records was received, constituting the Book of Mormon, in which are depicted, much in the style of the Bible Chronicles, the various fortunes of the four brothers of the emigrating family, and of their descendants—how some tribes were evil in their practices, despising proof, and became cursed with a dark skin and loathsome habits, and were made scourges to others who were faithful to the truth—the sayings, teachings, and warnings of their prophets, who foretold by name the advent of the Savior of the world—the organization among the purer people on this continent, of a church by Christ, who came down to them after His ascension at Jerusalem, and gave them His gospel nearly in the words of the Sermon on the Mount, and how that for apostasy these Christians were finally destroyed by the Gadianton robbers and the red men—the last prophet, Moroni by name, sealing up the records, and depositing them, with the sword, Urin and Thummim, and breastplate, at Cumorah, there to remain until 'the fullness of time' should demand their exhumation; and which should be brought forth, 'by way of Gentile,' for the 'convincing of both Jew and Gentile that Jesus is the Christ.' (See Preface, B. Mormon.)

"The restoring angel was the spirit of this same Moroni, the son of Mormon the Secy, who had made a compendium of the holy writings and delivered them to him; and Joseph now constituted the Secy, by means of the Urin and Thummim, placed in a bow and looked through upon the plates, began their translation, and preached the news of his important mission."

Such is the account given by Joseph Smith and his followers of the origin of the Book of Mormon. Fanaticism will ever meet with opponents in men whose minds are enlightened by science, and where Christian principles are firm and settled. It is alleged by the opponent of Mormonism, that the Mormon bible was fabricated by Joseph Smith, out of a manuscript written by the late Rev. Mr. Spaulding, at Conneaut, Ohio; and of which he became possessed. This manuscript was written by Mr. Spaulding, to account for the ruined cities and temples discovered in Central America. These remains of a past civilization, which antiquarians have not yet been able to account for, were chosen by Mr. Spaulding as the subject of his MS., which is a romance to show the manner in which America was peopled by the Jews, and the "lost ten tribes of Israel," together with the subsequent events that occurred to their descendants, and the origin of the Indian nations which overspread the continent of America when it was discovered by Columbus. A clear idea of the origin of the Mormon bible can be had from the affidavit of Mr. Henry Lake, given at Conneaut, in 1833, which is corroborated by an abundance of other testimony.

"He affirms; 'I left the State of New York in the year of 1810, and arrived in this place about the first of January following. Soon after my arrival I formed a partnership with Solomon Spaulding * * *. He frequently read to me from a manuscript which he was writing, and which he entitled the 'Manuscript Found,' which he represented as being found in this town. I spent many hours in hearing him read said writings, and became acquainted with their contents. He wished me to assist him in getting it printed, alleging that a book of that kind would meet with a rapid sale. This book represented the American Indians as the lost

tribes, gave an account of their leaving Jerusalem, their contentions and wars, which were many and great. One time when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency, which he promised to correct; but by referring to the Book of Mormon, I find to my surprise it stands there, just as he read it to me then. Some months ago I borrowed a golden Bible, * * * had not read twenty minutes before I was astonished to find the same passages in it that Spaulding had read to me, more than twenty years before, from his 'Manuscript Found.' Since then, I have more fully examined the said golden bible, and have no hesitation in saying that the historical part of it is principally, if not wholly, taken from the 'Manuscript Found.' I well recollect telling Mr. Spaulding that the too frequent use of the words, 'Now it came to pass,' 'And it came to pass,' rendered it ridiculous. Spaulding left here in 1812, and I furnished him with the means to carry him to Pittsburg, where he said he would get the book printed and pay me. But I never heard any thing more from him, or of his writings, till I saw them in the Book of Mormon."

The same in effect is the evidence of the brother of Spaulding, that he heard much of the 'Manuscript Found,' and that, according to his best recollection, 'The Book of Mormon is the same as my brother Solomon wrote, with the exception of the religious matter.' All this is confirmed by more than half a dozen other gentlemen; and by the widow and daughter of the author of 'Manuscript Found.'"

It appears that Mr. Spaulding left Pittsburg in 1814, and that his widow, after his death, in 1816, moved to Onondaga county, New York, near to her early residence, and carried a trunk thither, containing the writings of her deceased husband. During a part of the time from 1817 to 1820, when she again married and moved to Massachusetts, the trunk was at her brother's in Onondaga Hollow, near the residence of the Smith family.—When the Book of Mormon appeared, and its identity with the Spaulding MS. was discovered, the trunk was hunted up, and search made for the Spaulding MS. It had mysteriously disappeared, and the 'Manuscript Found' has ever since been in 'Manuscript Lost.' From these circumstances, it is thought that Joseph Smith obtained possession of it, and moulded it into the Book of Mormon, arranging and altering the matter so as to suit his own purposes.

A copy of the Book of Mormon was placed in our hands a few days ago, when we first noticed in saying that a more successful attempt to imitate the Scriptures, was perhaps never made. Its literary style and merits are, however, truly contemptible, its author having been plainly about as ignorant of the rules of grammar and composition as a Hottentot.—Contrast the revelations in the Book of Mormon with the sublime beauty and grandeur of the revelations of the unchanging laws of nature, in the 'Principia of Newton.' How truly contemptible is superstition!

The manner of writing the Book of Mormon was as follows: "Smith would place his pseudo gold plates in a hat, and take the stones, Urin and Thummim, which he affirmed had been delivered to him at the hill Cumorah, in Palmyra, by an angel—and, raising a screen of cloth between himself and the scribe, proceed to look through the stones, and the words, in reformed Egyptian characters would change to his vernacular, and 'pass before his eyes by the power and gift of God.'"

He gives us a particular account of the first persecution by his neighbors, who tried to capture the 'gold plates'; and escape from this, he concealed them in a barrel of beans. We are also told that Cowdery, the scribe, was sharply rebuked for impudent curiosity, in wishing to see the gold plates, which 'was the prophets' privilege only.

The Book of Mormon was issued in 1830, and on the 4th of April, of the same year, the first Mormon church was organized, consisting of only six members—the father of Smith, his two brothers, and Oliver Cowdery, a schoolmaster, being amongst the number. It is said that Cowdery first baptized the prophet, and to render the act legitimate, there was present as sponsors, Moses and Elias, together with Peter, James and John. The prophet now baptized and commissioned elders, who began their enthusiastic preaching, and converted several visionary characters, persons without any settled opinions in Christianity, of a weak and superstitious turn of mind, and liable to be immediately carried away by the first eloquent harangue in favor of Millerism, Mormonism, or any other religious delusion. In this manner, the Mormon church gradually increased in numbers.

In the following August, Parley P. Pratt, a Campbellite preacher in Ohio, who was preaching notions on prophecy, the restoration of the Children of Israel, and the Millennium, met with the Book of Mormon, and became a convert, whilst on a visit to the State of New York. On his return, he presented the new Bible to another still more enthusiastic person, named Sidney Rigdon. He too adopted the new system. These were important additions to the Mormon Society. Both were men endowed with talents, learning and eloquence. We would remark here, that Rigdon had for three years taught the literal interpretation of Scripture prophecies, the gathering of the Israelites to receive the second coming, the literal reign of the Saints on earth, and the use of miraculous gifts in the church.

It will be readily allowed, that there are passages in Scripture which are hard to be understood, and about the exact meaning of which the learned disagree. Experiences show that men may pore over the hidden meaning of such passages until they become religiously insane, and are thus led to 'wrest the Scriptures to their own destruction.' When we find the most mysterious parts of the Bible, including the prophecies and revelations, invariably quoted to sustain their peculiar views by the Mormonite and Millerite preachers, and this with a degree of positiveness of assertion which will admit of no consideration, common sense as well as Christianity plainly shows such preachers to be nothing but religious fanatics or impostors. 'Fools rush in where angels fear to tread.'

The first Mormon settlement was formed at Kirtland, in Ohio, in January, 1831. To this place the prophet and his people removed, where Pratt and Rigdon had already a society of over a thousand to receive them. In the month of June, Joseph Smith professed to have received a revelation, which resulted in the sending forth of a mission of elders into Missouri. The site for a city was selected, which was called Zion, and there was soon collected, in Jackson county, Missouri, over 1200 Mormons, buying land and cultivating their peaceably. Two years thus passed away in peace, but in 1834, the people in Jackson county collected and drove them out. This attack appears to have been altogether unjust, and without any motive but the fear of the Mormons gaining a political ascendancy in the county, and a dislike to their fanatical doctrines and institutions. The Mormons again gathered rapidly together in Clay and the adjoining counties, and prosperity again accompanied them in all their efforts. In 1837 a Mormon bank was established at Kirtland, and public credit obtained to a considerable amount. This bank failed in 1838, and its managers were prosecuted for swindling. The Mormons in Missouri and Ohio were now driven out of these States, and 12,000 of them arrived on the banks of the Mississippi, in a destitute condition. Their tale of distress touched the hearts of the Illinoisians, and they received them hospitably, furnishing them with both food and clothing and a place on which to erect a settlement.—The city of Nauvoo was now built by the Mormons, and the site for a temple chosen. The State favored the exiles; charters were obtained for the city, with peculiarly favorable privileges; the Nauvoo Legion was incorporated, and the arms of the State loaned, in which they were well drilled.

propriet as Lieutenant-General. Missionaries were now sent abroad to Palestine, Africa, and Europe.

One of the band, still well affected towards Mormonism, though differing on one point from its teachings, related to Lieut. Gunnison some parts of the discourse of Joseph Smith to the Missionaries.

One main point insisted on was, that 'spiritual wifery' was to be most pointedly denied; and that they taught that one man should live in chaste fidelity with one woman in conjugal relationship. In the dark concerning the revelation allowing polygamy, he sincerely declared that but one wife was ever known to any of his brethren. While zealously preaching in the city of New York, he was thought worthy, by the Apostle Lyman, to be let into the secret of the 'blessings of Jacob,' the privileges of the Saints. Called aside one day by the President of the State, he was told that God had always rewarded His distinguished saints with special privileges, such as would be wrong for sinners, but by revelation made harmless to the good. As an instance he would cite Jacob, David, and Solomon, who had many wives allowed them. In these last days, also, the like had been accorded to Joseph Smith and others; and having now full confidence in his holiness, the priest could have the same privilege of adding to the household of the faith many children, by choosing additions to the present wife. The priest says he was utterly astounded, but, on reflection, chose to dissemble, and say he would consider the matter. In the evening he was invited to witness 'a sealing' of several couples, at a large boarding-house. In the front parlor the ceremony, like a marriage, was performed; and, as each pair was 'finished' by the priest, they retired through the folding doors, and thus to their own apartments. The guest was so shocked, that he never took any open part against the 'church of new privileges,' he was denounced as a deserter in their papers, and the public cautioned against him as a defamer.

From 1838 to 1844, Mormonism appears to have been in a state of continuous prosperity at Nauvoo. It was during this peaceful interim, that the revelation, allowing to Joseph, and the high priests of the Mormon hierarchy, as many wives as they could support, was alleged to have been received from Heaven. In vain the wife of Joseph, styled by himself and followers, 'The Elect Lady,' threatened, by way of retaliation, to take another husband; the only consolation she received was that a prophet must obey the Lord—'he would be obedient to the Heavenly vision.'

The Mormons now boasted of having 100,000 persons in the faith, throughout the States. In 1844, Joseph sent forth his 'Views on Government,' and was actually put forth by the infatuated votaries of his religious imposture as one of the candidates for the Presidency! Now it was that those who had treated them so hospitably, became incensed against them.

It was asserted, and with truth, that no Gentile could obtain justice in the Nauvoo courts. The property of the people of Illinois was stolen from them, and traces of it were obtained at Nauvoo. Men of influence and talent now deserted the standard of the prophet, denouncing him as an impostor, debauchee, and tyrant.—Women impeached him of attempted wrong, whilst the miserably subterfuge resorted to by him, that he did it just to see if they were virtuous, only exasperated those families which he had sought to dishonor. The Expositor having published a list of the prophet's debaucheries, and those of his friends, a party of Mormons attacked the printing-office, broke the press to pieces, and scattered the type in the streets. This attack was resented on the part of the people, and justice having been refused, the Governor of the State was appealed to, and Joseph and Hyrum, his brother, together with Dr. Richards and John Taylor, were lodged in Carthage jail.

The citizens of Carthage now conspired together to attack the jail, and take justice into their own hands. Early on the morning of the 27th of June, 1844, they assaulted the door of the room in which the prisoners were incarcerated.—Richards and Taylor, lying on the floor, made a stretch across the room, the feet of one against the shoulders of the other, and kept the door from fully opening.—Guns were thrust in and discharged, and Joseph, with a revolver, returned two shots, hitting one man in the elbow. A ball struck Hyrum, the patriarch, and he fell, exclaiming, 'I am killed!'—to which Joseph replied, 'Oh, brother Hyrum!'—The prophet then threw up the window, and, in the act of leaping through, was killed by balls fired from the outside, saying, as he fell, 'O Lord, my G. d.'! The people in the hall forced into the room and wounded Taylor; the other escaped 'without a hole in his robe.'

After the death of Joseph, the struggle for the leadership followed, and Brigham Young was elected. The persecuting spirit did not cease with the death of the prophet. Nothing would satisfy the people of Illinois but the expulsion of the Mormons from Nauvoo and the surrounding country. It was announced, by revelation, that the whole church must retire into the wilderness to grow into a multitude aloof from the haunts of civilization. The Valley of the Great Salt Lake was selected for a settlement, and on the 21st of July, 1847, the pioneer party arrived, and on the 24th the Church Presidency, which latter day is now their grand epoch, continued to prosper. 'They have by their industry fertilized a barren region, and made two spires of grass to grow where only one grew before.' And there they are bidding defiance to their persecutors, and ready to fight for their rude rocks and snowy lands. They demand a recognition of their independence as a State, on the ground that they know better than all the world besides what is suited to their condition. They are a peculiar people. 'They have formed everything on the model of a republican State, adopted a constitution, liberal, free, and tolerant of conscience in religion, and have a criminal code which applies to their peculiar situation and feelings,' and it is not to be presumed that lawyers and judges, however eminent in their profession at home, can understand or appreciate the statutes of this wild country. Gentle judges are, therefore, regarded by all Mormons as an unjust imposition, and they are resolved on resisting all such foreign interference.

Experience has shown that Mormonism cannot exist in these States. It must conquer or die. The Mormon settlement is at present rendered harmless by its geographical position. The Valley of the Great Salt Lake is situated midway between the Mississippi States and California, and is hemmed in on all sides by inhospitable tracts of country upwards of a thousand miles in extent. It is, in fact, a three months' journey, with the present conveniences for travelling, from the nearest civilized community to the Mormon settlement.

We have given an outline of the historical picture of Mormonism drawn by our author, and we shall now take a glance at a few interesting peculiarities in the Mormon theology.

The Mormons worship a Trinity, or rather a duality of persons in the Godhead. God the father is an infinitely perfect man; Jesus Christ is the Son of God by the Virgin Mary, and the Holy Spirit is the one mind possessing and acting in the Father and the Son. Passages are quoted from their own works to show that such are in reality their views.

"First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret.—If the veil was sent to-day, and the great God who holds this world in its orbit, and upholds all things by His power, if you were to see Him to-day, you would see Him in all the person, image, and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked, and conversed with Him, as one man talks and communes with another."

There is a quotation extant from the author of the 'Voice of Warning,' to the effect that 'we worship a God who hath both body and parts; who has eyes, mouth, and ears, and who speaks when, and to whom He pleases—who is just as good at mechanical inventions as at any other business.'

But we are referred by their teachers to the Apocalypse, where it is written of the Redeemer: 'And hath made us kings and priests unto God and his Father,' and to the apostle that said, 'there are gods

many and lords many,' to prove that the Father had 'his father,' and they talk boldly of the grandfather, great-grandfather of God, thus tracing back almost ad infinitum to the 'Head God, that called the grand council together, when the worlds came rolling into existence.'

Our author adds:—'The prophet has not left on record, to my knowledge, the manner in which the Head God originated.' And, hence, amongst the Mormons, the mode of his origin is a mere matter of opinion!

The Mormons believe that the 'head devil,' as they term him, retains many of the noble qualities which he possessed when an archangel; that he is a 'perfect gentleman,' all the meaner temptations being resorted to by the baser sort of imps. They entertain peculiar views on the resurrection, believing that the same body will be raised, but that it will be without any blood, which they consider to be the mortal part of our nature. This peculiarity in their faith is thus expressed by the apostle Pratt, one of their authorities in doctrinal matters.

'Jesus was the exact pattern of our resurrection'—'And Jesus Christ came forth triumphant from the mansions of the dead, possessing the same body which had been born of a woman, which was crucified; but no blood flowed in his veins; for blood was the natural life in which were the principles of mortality; and a man restored to flesh and blood would be mortal, which was not the case with our Saviour;' and he was substantial, for he told his disciples to handle him, and know that he had 'flesh and bones,' which will be the constitution of all resurrected bodies.'

It is believed that a person may be 'moved by the spirit' to utter any set of sounds in imitation of words, the speaker knowing nothing of the ideas expressed, and that another member of the congregation may have imparted to him, by the same spirit, the 'gift of interpretation of tongues,' so that he can explain to the audience what has been said in intelligible language.

It is unnecessary to give further extracts from Lieut. Gunnison's book. We have written thus much on Mormonism because we think the rise, progress, present prosperity and peculiarities of this religious sect ought to be more generally known; and we wish to call particular attention to this work as a faithful and truthful expositor of Mormonism.

That polygamy is practised among the Mormons is undeniable, and, indeed, the subject begins to be more openly discussed than formerly, and it is announced that a plurality of wives, if not to declare their own practice of the same.

We dissent from many of the views in this volume. Mormon prosperity is attributable to their admirable system of combining labor, whilst each has his own property in lands and tenements; and also to their industry. Similar results would follow, under any other religious system, provided the laws were equitably administered; and therefore are not to be attributed to the peculiarities in the Mormon theology, or priestly government.

The success of the Mormon prophet is to be attributed more to the ignorance and superstition which is still so abundantly prevalent in society, than to the skill and science with which he was endowed. Our author speaks in terms of agrandizement of Joseph Smith wielding 'the powers of life and death over a multitude in an enlightened age and community; but the success of so transparent a system of imposture, shows that much of the darkness and superstition of past ages at present clouds the understandings of men, and that in religious matters, the intellect of a large portion of the present generation are but little brighter than those of their predecessors, anterior to the Lutheran Reformation.

A Beautiful Figure.

Life is beautifully compared to a fountain fed by a thousand streams, that perish if one be dried. If it is a silver cord, twisted with a thousand strings that part asunder, if one be broken; frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenements we inhabit. The seeds of disease are planted in our constitutions by nature. The earth and atmosphere whence we draw the breath of life are impregnated with death; health is made to operate its own destruction, the food that nourishes containing the elements of decay; the soul that animates it by vivifying first, tends to wear it out by its own action, death lurks in ambush along the paths. Notwithstanding this is the truth, so palpably confirmed by the daily examples before our eyes, how little do we lay it to heart! We see our friends and neighbors among us but how seldom does it occur our thoughts that our knell shall perhaps give the next fruitless warning to the world.

President Smith, of *Martletta Col lege*, is now on the continent of Europe, engaged in the purchase of books to the amount of about \$5,000. This is his second visit to Europe for such an object, and the present purchases will establish the library on an excellent basis.

A Western editor announces the death of a lady of his acquaintance, and thus touchingly adds:

'In her decease, the sick lost an invaluable friend. Long will she seem to stand at their bed side as she was wont, with the balm of consolation in one hand, and a cup of rhabarb in the other!'

Agricultural.

The following we extract from a pamphlet, titled 'An Essay on the Agricultural Capabilities of Chester District, &c.,

Agriculture is the basis of our national wealth and prosperity. It is essentially the Pabulum of all other pursuits, and we cannot conceive of their success without having reference, at the same time, to the culture of the soil. Professor Johnston says, 'that art on which a thousand millions of human beings are dependent for their very sustenance—in the prosecution of which nine-tenths of the fixed capital of all civilized nations is embarked, and probably two hundred millions of men expend their daily toil—that art must confessedly be the most important of all—the parent and precursor of all other arts. In every country, then, and at every period, the investigation of the principles on which the rational practice of this art is founded, ought to have commanded the principal attention of the greatest minds. To what other objects could they have been more beneficially applied?' It must be a source of regret to every one, that agriculture has not received that attention to which it is so preeminently entitled in South Carolina. This has arisen from a variety of causes. At first, the fertility of her soil precluded the necessity of laborious research, in order to apply scientific principles to the art, and consequently the investigations and counsel of scientific men were wholly disregarded. In fact it was once considered presumptuous in the chemist and geologist to make even a suggestion to the practical planter; thus committing the serious mistake of supposing that the only avenue to correct information in agriculture was through the sad reverses of ignorant experience. And it has only been within a few years, when the extensive researches of Liebig, and the profound investigations of Johnston, have established the utility of scientific knowledge to the farmer, that a favorable change has commenced in our system of agriculture. Yet it seems that as long as the soil is not completely exhausted, and as long as the arduous labor of the husbandman yields him a comfortable support, although he sees his plantation becoming less profitable every year, he adopts the advice of scientific men with reluctance. If it is a remarkable fact, that in countries where the soil is very productive, and where but little manual labor is required, the amount of fertilizer. Look, for example, at that portion of North America lying between the 10th deg. and 40th deg. of latitude. Here, it is true, we may see much wealth, but it is not of that character to stimulate enterprise, to promote commerce and to enrich the people. We, of course, speak relatively. Turn now to New England, where Providence has conferred but few natural advantages upon the people, and what do we perceive? Lands which never could afford maintenance to her population—a barren rocky soil, which presents no inducement to the agriculturist, and a climate of such severity as to blight all reasonable expectation of remunerative tillage. Revert to Massachusetts about the period of her settlement, when her apparent doom seemed stamped upon her everlasting hills of Granite. Who would have supposed then, that the sterility of her soil, and the unfruitfulness of agriculture, would but arouse the powers of her inhabitants, stimulate their energies, and indirectly make her wealthy, prosperous and happy? Now, if a State like Massachusetts can be thus brought to accomplish such results, what might South Carolina, with a fertile soil which yields abundantly almost every product of profitable culture known to the world, with as good waterpower as can be found in the United States,—with the greatest facilities for rail road communications, and undoubtedly with the cheapest labor to be obtained on earth,—what might not she do? Who could foretell her great destiny, or describe in sufficient language her unbounded prosperity? But how are we to effect this wished for change? What can be done to retrieve her fallen fortunes, and make our people energetic, enterprising and wealthy? We answer, in the language of Gov. Hayne, 'we should diversify her pursuits.' We should build rail roads; establish factories, erect mills of every description, cease the destruction of our woodlands, and resort to the reclamation of our impoverished lands in cultivation, by a thorough scientific system of manuring.

Gen. Hammond has shown conclusively, that the Gulf States must soon supersede us in the Cotton market, from the freshness of their lands, and superior staple, and it has been demonstrated that cotton will not remunerate the planters, unless it sells at about eight cents per pound. The south-western planter makes more by raising this staple at five cents than we can at eight. How then can we successfully compete with him? We are inclined to believe that the objection to the cessation of cotton planting, because these States will in a short time abandon it for the culture of the sugar cane, is merely conjectural. But suppose that the prediction is verified in the course of ten or fifteen years,—can we not make more by other products, for that period, than by cotton? And then, when our lands have been improved and rested, the yield of cotton will be at least doubled. Is it not time for us to prepare for that revolution, which unless provided against must either reduce our population to abject poverty, or drive it to the Fair West, to seek profitable employment?